



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Miscellaneous Intelligence.

### LIFE OF ST. PAUL.

(Continued from page 6.)

#### CHAPTER IV.

##### *Success of St. Paul's ministry at Coriath and Ephesus.*

During St. Paul's stay at Athens, Timothy, according to the order he had received, came to him out of Macedonia, and brought an account that the Christians at Thessalonica were under persecution from their fellow-citizens ever since his departure: at which St. Paul was greatly concerned, and at first inclined to visit them in person, to confirm them in the faith they had embraced; but being hindered by the enemies of the Gospel, he sent Timothy to comfort them, and put them in mind of what they had at first heard, namely, that persecution would be the constant attendant on their profession.

On Timothy's departure, St. Paul left Athens, and travelled to Corinth, a very populous place, and famous for its trade. Here he found Aquila and Priscilla his wife, lately come from Italy, having been banished from Rome by the decree of Claudius. And they being of the same trade he himself had learned in his youth, he wrought with them, that he might not be burdensome to the new converts:—honest ministers are not mercenary.

After some stay at Corinth the apostle was joined by Silas and Timothy, and disputed frequently in the synagogue, reasoning and proving, that Jesus was the true Messiah. This exasperated the Jews to the greatest degree, and what they could not conquer by argument and force of reason, they endeavored to carry by noise and clamor, blended with blasphemies and revilings; the last refuge of an impotent and baffled cause. But St. Paul to testify his resentment, shook his garments, and told them that since they were determined to pull down the vengeance of heaven upon their own heads, he was absolutely guiltless and innocent, and would henceforth address himself to the Gentiles.

Accordingly he left them, and repaired to the house of Justus, a religious proselyte, where by his preaching and miracles, he converted great numbers to the faith; among whom was Crispus, the chief ruler of the synagogue, and Gaius, and Stephanus, who, with their families were baptized, and admitted members of the Christian church.

But, lest the ungrateful, yea, cruel behaviour of unbelievers, should discourage this able minister from prosecuting the glorious work of the conversion of sinners, our dear Redeemer appeared to him in a vision, and told him, that notwithstanding the bad success he had hitherto met with, there was a large harvest to be gathered in that place: that he should not be afraid of his enemies, but preach the Gospel boldly and securely, for that he himself would protect and preserve him.

About this time he seems to have written his first Epistle to the Thessalonians, Silas and Timothy being lately returned from thence, and delivered the message for which he had sent them thither. The principal design of this Epistle is, to confirm them in the belief of the Christian religion, and to excite them to persevere in it, notwithstanding all the malice of their enemies, and the persecutions they must expect to suffer, and to instruct them in the duties of a religious life.

During the apostle's stay at Corinth, he wrote his second Epistle to the Thessalonians, to supply his absence. In this epistle he again endeavors to confirm their minds in the truth of the Gospel, and prevent their being shaken with those troubles which the wicked and unbelieving Jews would be continually raising against them. And because some passages in his former epistle, relating the destruction of the Jews, had been misunderstood, as if the day of the Lord was near at hand, he rectifies these mistakes, and shews the signs that must precede our Lord's coming to judgment.

St. Paul, on his leaving the church at Corinth, took ship at Cenchrea, the port of Corinth, for Syria, taking with him Aquila and Priscilla; and on his arrival at Ephesus, he preached awhile in the synagogue of the Jews, promising to return to them, after keeping the passover at Jerusalem. Accordingly, he again took ship, and landed at Cesarea, and from thence travelled to Jerusalem, where he kept the feast, visited the church, and then repaired to Antioch. Here he staid some time, and then traversed the countries of Galatia and Phrygia, confirming the newly converted Christians, till he came to Ephesus.

During the time he spent in this large circuit, Providence took care of the churches of Ephesus and Corinth, by the means of one Apollos, an eloquent Jew of Alexandria, and well acquainted with the law and writings of the prophets. This man coming to Ephesus, though he was only instructed in the rudiments of Chris-

tianity and John's baptism, yet he taught with great courage, and a most powerful zeal. After being fully instructed in the faith, by Aquila and Priscilla, he passed over into Acaia, being furnished with recommendatory letters by the churches of Ephesus and Corinth. He was of the greatest service in Acaia, in watering what Paul had planted, confirming the disciples, and powerfully convincing the Jews that Jesus was the true Messiah promised in the Scriptures.

While Apollos was thus employed, St. Paul returned to Ephesus, where he fixed his abode for three years, bringing with him Gaius of Derbe, Aristarchus a native of Thessalonica, Timotheus and Erastus of Corinth, and Titus. The first thing he did after his arrival, was to examine certain disciples, "Whether they had received the Holy Ghost since they believed?" To which they answered, "that the doctrine they had received promised nothing of that nature, nor had they ever heard that such an extraordinary spirit had of late been bestowed upon the church."

This answer surprized the apostle, who asked them in what name they had been baptized; since in the Christian form, the name of the Holy Ghost was always expressed? They replied that they had only received John's baptism; upon which the apostle informed them, that though John's baptism commanded nothing but repentance, yet it tacitly implied the whole doctrine of Christ and the Holy Ghost. When they heard this, they were baptized according to the form prescribed by Christ himself, that is, in the name of the Father, of the Son, and of the Holy Ghost; and after the apostle had prayed and layed his hands over them, they received the gift of tongues, and other miraculous powers.

After this, he entered into the Jewish synagogues, where, for the first three months, he contended and disputed with the Jews, endeavoring with great earnestness and resolution, to convince them of the truth of the Christian religion. But when, instead of success, he met with nothing but obstinacy and infidelity, he left the synagogue, and taking those with him whom he had converted, instructed them and others who resorted to him, in the school of one Tyrannus, a place where scholars used to be instructed. In this manner he continued to preach the Gospel two whole years; by which means the Jews and proselytes had an opportunity of hearing the glad tidings of salvation: and because miracles are the clearest evidence of a divine commission, the Almighty was pleased to testify the doctrine which St. Paul delivered by amazing and miraculous operations, many of which were of a peculiar and extraordinary nature; for he not only healed those that came to him, but if napkins or handkerchiefs were only touched by him and applied to the sick, their diseases immediately vanished, and the evil spirits departed out of those that were possessed by them.

About this time the apostle wrote his Epistle to the Galatians; for he had heard that since his departure, corrupt opinions had crept in among them with regard to the necessity of observing the legal rites: and that several impostors had found admittance into the church, who

knew no better method of undermining the doctrine he had planted there, than by vilifying his person, slighting him as an apostle only at second hand, not to be compared with Peter, James, and John, who had familiarly conversed with Christ in the days of his flesh, and been immediately deputed by him. In this epistle, therefore, he reproves them with some necessary severity, for their being so soon led out of the right way wherein he had placed them, and so easily suffering themselves to be imposed upon by the crafty artifices of seducers. He vindicates the honor of his apostleship, and the immediate receiving his commission from Christ, wherein he shews that he was not inferior to the very best of the apostles. He largely refutes those Judaical opinions that had tainted and infected them, and, in the conclusion, instructs them in the rules and duties of a holy life.

During St. Paul's stay at Ephesus, an accident happened which was attended with great trouble and danger. In this city was the celebrated temple of Diana, a structure so magnificent for beauty, riches, and magnitude, that it was reckoned one of the seven wonders of the world. But what increased its fame and reputation, was an image of Diana kept there, which the idolatrous priests persuaded the people was made by Jupiter himself, and dropped down from heaven; for which reason it was held in great veneration, not only at Ephesus, but throughout all Asia. So that people procured silver shrines or figures of this temple, of such a size as to carry in their pockets, either for curiosity, or to stir up their devotion. This proved the source of a great deal of business to the silversmiths of Ephesus, of whom one Demetrius was the chief. This man plainly perceiving that Christianity tended to the subversion of idolatry, and consequently to the ruin of their gainful employment, called all the artists together, and pathetically represented to them, how inevitably they must be reduced to a state of poverty, if they suffered Paul to bring their temple and goddess into contempt, by persuading the people as he did, that they were no gods which were made with hands.

This speech of Demetrius fired them with a zeal which they could no longer contain; so that they cried out with one voice, "Great is Diana of the Ephesians!" They should indeed have considered that if their goddess was able to defend herself against the doctrines preached by Paul, neither she nor the temple were in any danger: whereas, if Paul was able to destroy their gods, it was in vain for them to resist him. But interest and superstition combining in the minds of a bigoted multitude, admitted of no reason. They were all fired with zeal for their goddess, and determined, if they could find Paul, to expose him to the beasts in the theatre: for it was customary in those days, at the celebration of their public games and festivals, to expose slaves to the ravage of wild beasts. Paul, who was at present in a place of security, hearing of the danger to which his brethren were exposed, was very desirous of venturing after them, in order to speak in their behalf: but he was at last dissuaded from it, not only by the Christians, but also by the gen-

tile governors of the theatrical games, who were his friends, and who assured him that he would only endanger himself, without rescuing his friends.

The noise and confusion of the multitude was now prodigious, most of them not knowing the reason for which they were come together; and therefore some said one thing, and some another. In this distraction, Alexander, a Jewish convert, was singled out by the multitude, and by the instigation of the Jews, was going to make his defence, in which doubtless, he would have laid the whole blame upon Paul: but the multitude perceiving him to be a Jew, and therefore suspecting he was one of Paul's associates, raised another outcry, for near two hours together, wherein nothing could be heard, but "Great is Diana of the Ephesians!" This confusion brought the town-clerk, who kept the register of the games, into the theatre, to suppress, if possible, so uncommon a tumult. And having with great difficulty obtained silence, he calmly and discreetly told them, "that the world was sufficiently acquainted with the devotion paid by the Ephesians to the great goddess Diana, and the image which fell down from Jupiter; and therefore it was absolutely needless for them to publish it at that time. That if Demetrius and his fraternity had any thing to allege against Paul and his companions, the courts were open, and they might bring their accusation against them. Or, if they were questioned with regard to the breach of any of their laws, the cause ought to be heard in a regular assembly. That they would do well to consider this, and be quiet; having already rendered themselves obnoxious to the displeasure of the magistrates, if they should think proper to call them to an account for that day's tumult."

This discourse had the desired effect; the multitude were convinced that they had acted very improperly, and therefore repaired to their respective habitations; and Gaius, Aristarchus, and Alexander were released without any hurt. But the escape of Paul was so remarkable, that he mentions it as a miraculous deliverance.—"We had," says he, "the sentence of death in ourselves, that we should not trust in ourselves, but in God, who raised the dead, who delivered us from so great a death." And in another place he tells us, "he fought with beasts at Ephesus;" alluding either to the design of the enraged multitude, of throwing him to the wild beasts in the theatre, though their intention was not executed, or to the manners of the people, who sufficiently deserved the character of being savage and brutal in the highest degree.

About this time Paul was informed of some disturbances in the church at Corinth, hatched and fomented by a company of false teachers, crept in among them, who endeavored to draw them into parties and factions, by persuading one company to be for Peter, another for Paul, and a third for Apollos: as if the principal part of religion consisted in being of this or that denomination, or in a warm active zeal to deprecate and oppose whoever was not of the same sect.

It is a very weak and slender claim, when a man holds his religion by no better title than his

having joined himself to such or such a sect or congregation, and is remarkably zealous to promote it, to be childishly and passionately clamorous for some person's particular mode of administration, or some particular opinion; as if religion rather consisted in disputes, or in separating from our brethren, than "in righteousness, peace, and joy in the Holy Ghost."

By these means schisms and factions broke into the Corinthian church; whereby many wild and extravagant opinions, some of them such as tended to undermine the fundamental articles of Christianity, were planted, and had taken root. To cure these dissensions, St. Paul wrote his first epistle to the Corinthians: wherein he smartly reproves them for their schisms and parties, conjures them to peace and unity, corrects those gross corruptions that had been introduced among them, and particularly resolves those many cases and controversies wherein they had requested his advice and counsel. Soon after, Apollos, determining to go to Crete, together with Zenos, St. Paul sent by them his epistle to Titus, whom he had made bishop of that island, and had left there for propagating the Gospel. In this epistle he instructs him fully in the execution of his office, both with regard to himself and others.

#### SPEECH OF THE REV. WM. PATTON,

*Paster of the Central Presbyterian Church in New-York, before the American Bible Society, May 14, 1829.*

To me, Mr. President, it seems somewhat strange, that on this thirteenth anniversary a resolution should be suggested, to supply *our* population with the Bible. What did the founders of this society mean when they gave it the broad name of AMERICAN—what, when they organized branches and auxiliaries in every section of the land, but that the nation should be at once supplied? Yet, for thirteen years the eye of the country has been turned to the object, and still it seems from the resolution put into my hands, that the work is not done. I blame no man nor any set of men; we are all guilty; and I wish to feel humbled in the very dust, that many of our people are, at this moment, without the scriptures. From documents, well authenticated, it seems there are between *one and two millions* among us still destitute of the sacred word. Let this fact stick in the memory till it stir up conscience. Between one and two millions hastening to the Judgment without a Bible to guide them—without any chart of that eternity which lies beyond! Oh! if we felt what it is to die accursed—if we realized the prominence of truth in the work of conversion—if we realized how fast men are dying, we should at once send the Bible to every family. By united and well directed efforts, it might be done before another anniversary—certainly within two years. Does any one say, impossible!—contrary to all experience!!—Thirty years ago, it was against all experience, that different sects of Christians should unite in distributing the Bible, or any other benevolent enterprize. Many then said, impossible! Yet now, we wonder that any were so faithless. The fact is, every generation must have its own

**experience, and must work according to the openings of Providence.** Why then, cripple Christian enterprize by restricting it to experience, proper, perhaps, for days that are past? Thirty years have disclosed great and stupendous works, and we shall see yet greater things than these.

*The resolution speaks of opening prospects abroad.* Ten years since, the Sandwich Islands, with a population of nearly half a million, were in debasing idolatry. But, by a singular impulse upon the mind, the nation became convinced of the sin of idolatry; and before the messengers of salvation reached their shores, they had cast away their idols; and now there are more than thirty thousand readers anxiously waiting for the Bible, fulfilling that scripture, "And the isles shall wait for his law."

And it is curious to mark how even wars, those desolating scourges of heaven, have contributed to make wide openings for the Bible. The late wars have been chiefly among those nations whose ignorance or false religion either precluded or greatly hindered the distribution of the Scriptures. Such convulsions have so shaken them as to break fetters of ignorance and bigotry hard riveted, and to attract the sympathies of the more intelligent and Christian.

Thus, in South America, wars have nearly dashed the power of Antichrist, and the way is open for giving the Bible to twenty millions.

So also in the Burmese empire, lately swimming in blood, wars are opening about twenty millions more, to the admission of truth.

And Greece too, fairest daughter of the East, for four hundred years oppressed and obscured, has at length, through the overruled influence of war, become known—has secured the sympathies of Christendom, and is now ripe for the still loftier freedom of such as the truth makes free. Here then, in the very bosom of the Eastern world, may at once be enkindled a great light, which may flash confusion in the face of the false prophet—which may dart across the Adriatic and put out the eyes of the beast—which may pour its mild radiance over all the land once holy—which may more than revive the ancient churches—which may blaze on to future generations, and be reflected from the heavens on millions yet unborn. Oh, sir, wonderful, wonderful are the openings of Providence: and happy, thrice happy, shall we be, if we occupy them. In the South, in the East, in the West, in the islands of the sea, God has made openings for the supply of half the human family. Other openings might be particularized, but we know that whenever the church, in humble reliance upon God, shall resolve speedily to supply the whole world, the difficulties will all vanish; then Mahammedan delusion and Papal strength and Heathen idolatry, those mountains, which to Christian infidelity seem impassable, shall become the merest pebble-stones before the mighty wheel of Providence. When the church shall arise in the strength of her God, nothing can stand before her—the loins of kings shall be loosed, the two-leaved gates shall be opened.

And why not soon strike the hand of union with the BRITISH AND FOREIGN BIBLE SOCIETY, and resolve to supply the families of the

world in FIVE OR TEN years. Roll not upon me the eyes of astonishment, for it can be done. But in order to it a new impulse must indeed be given. Hearts now benevolent must become still more expanded, and hands now ready to every good work must be still more liberal.—Instead of iron, they must bring silver—instead of brass, gold. Nor need any fear being impoverished by such bounty, for there is that scattereth and yet increaseth: the liberal soul shall be made fat; while he that withholdeth more than is meet, tendeth to poverty: he shall not prosper, but the people shall curse him.—Does any still say it cannot be done,—there is not wealth enough in the whole church. Why, all that has yet been done has scarce cost one twinge of self-denial. What is \$150,000, as the offering of this nation for the past year? It is, in fact, less than the crumbs of the rich man's table. What self-denials have been exercised—what comforts have been dispensed with? O sir! I do tremble when I look on the world of Christians, some of them, perhaps, clothed in purple and fine linnen, and faring sumptuously every day; and when I hear my Redeemer saying, He that denyeth not himself, and followeth not after me, cannot be my disciple! Mr. President, what is it to follow Christ? What was his example? Though he was rich, for our sake he became poor. Let this same mind be in us, and the world need not wait ten years for the Bible.

*The resolution calls upon auxiliaries for increased activity.* On this point I will not dilate. Only let us set an example of determined courage here at head quarters—let some resolution come forth to show that we are grasping the whole object, and, sir, the impulse will go like lightning.

Tell your auxiliaries, that souls are perishing and must have the Bible—tell them that in confident reliance upon God and their sense of responsibility you have wet down the paper, set up the type, multiplied your presses and accelerated their power, and the funds will roll into your treasury; for the earth is the Lord's and it was made to do the Lord's work.

From this very hour then, let every man consecrate himself to the work, with a devotion deep and hallowed as the angels of God feel. Let the young be strong in the Lord. Let the aged be firm: show no signs of fear. Let them stand like the mountain, whose sides are granite, whose head is snow, but whose heart is fire; and by the blessing of the Lord, every man shall have a Bible.

#### AN ADVENTURE AT SHIRAZ, IN PERSIA.

A writer in the Asiatic Journal relates the following interesting discovery, which came to his knowledge at a party when religion was made the subject of conversation.

Amongst the guests was a person who took but little part in these mock encounters, which seemed to me to be chiefly expedients for the display of wit and repartee. He was a man below the middle age, of a serious countenance and mild deportment. He did not appear to be on terms of intimacy with any but the enter-

tainer. They called him Mahomed Rahem. I thought he frequently observed me with great attention, and watched every word that I uttered, especially when the subject just referred to was discussing. Once I expressed myself with some levity; I fear I was a little corrupted by the example of those around me, many of whom made no scruple of jesting upon points which ought in their estimation at least, to have been exempt from ridicule. This individual fixed his eyes upon me with so peculiar an expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. He perceived that he had unintentionally excited my suspicion, and consequently avoided my looks; but whenever glances did meet, each of us was evidently disordered by the collision. I asked privately of one of the party if he knew the person who had so strangely interested me. He told me that he had been educated for a moollah, but had never officiated, that he was a man of considerable learning, and much respected, but was particularly reserved and somewhat eccentric in his habits. He lived retired, and seldom visited even his most intimate friends. My informant added that his only inducement to join the party had been the expectation of meeting an Englishman, as he was extremely attached to the English nation, and had studied our language and learning.

The day after the entertainment I paid a visit to the person at whose house it had been given, and spoke to him of Mahomed Rahem. He said he was a much esteemed friend of his, and offered without waiting for my solicitation, to take me to visit him. I suppressed my joy at the offer, and the ensuing morning was fixed for the interview.

We reached the house of Mahomed Rahem, who received us with great cordiality, and spoke to me in a manner quite free from that reserve which appeared on the former occasion. I was soon charmed with his agreeable manners and even vivacity; for no appearance of frigidity remained. He was a remarkably cheerful and well informed man.

Our interview was short; we seemed both to feel that the presence of Meerza Reeza was a restraint upon us. I therefore took my leave, after obtaining permission to repeat my visit. I remarked in the dwelling of Mahomed Rahem a neatness and comfort which are extremely rare in Persian houses generally: even when the proprietors are wealthy and the apartments spacious, there is almost always a grievous absence of what the French term *propre* in that country.

A few days after this, I called alone upon Mahomed Rahem. I found him reading a volume of Cowper's poems! The circumstance led to an immediate discussion of the merits of English poetry and European literature in general. I was perfectly astonished at the clear and accurate conceptions he had formed upon these subjects, and at the precision with which he expressed himself in English. Surprised that a man of such refined taste and just reflection as he seemed to be, could still be entrallled in the bondage of Islamism or could even relish the metaphysical mysticism of the Soof-

ees, I ventured to sound his opinions upon the subject of religion.

"You are a moollah, I am informed."

"No," said he, "I was educated at Madrassa, but I have never felt an inclination to be one of the priesthood."

"The exposition of your religious volume," I rejoined, "demands a pretty close application to study; before a person can be qualified to teach the doctrines of the Koran, I understand he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his important functions." As he made no remark, I continued: "Our scriptures are their own expositors; we are solicitous only that they should be read; and although some particular passages are not without difficulties, yet it is our boast that the authority of our Holy Scriptures is confirmed by the perspicuity and simplicity of their style as well as precepts."

I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to panegyrize the leading principles of Christianity, more particularly in respect to their moral and practical character: and happened, amongst other reflections, to suggest that as no other concern was of so much importance to the human race as religion, and as only one faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it.

"Do not you esteem it so?" he asked.

"Certainly not," I replied.

"Then your indifference at the table of our friend Meerza Beeza, when the topic of religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume?"

I remembered the occasion to which he alluded, and recognized in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned that I had acted inconsistently, perhaps inadvertently and imprudently; but I made the best defence I could, and disavowed in the most solemn manner any premeditated design to contemn the religion I professed.

"I am heartily glad I was deceived," he said; "for sincerity in religion is our paramount duty. What we are we should never be ashamed of appearing to be."

"Are you a sincere Mussulman, then?" I boldly asked.

An internal struggle seemed, for an instant, to agitate his visage: at length he answered mildly, "No."

"You are not a sceptic or free thinker?"

"No: indeed I am not."

"What are you then? Are you a Christian?"

"I am," he replied.

I should vainly endeavor to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first with a look, which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The considera-

tion that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy: I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport; but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed and kept from a few who participated in his own sentiments.

"And whence came this happy change?"

"I will tell you that, likewise," he replied— "In the year 1811, there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our moollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated.— His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a Tract which he had written in reply to a defence of Islamism by our chief moollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion: I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation,—the memory of it will never fade from the tablet of my mind, sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me."

Upon this he put into my hand a copy of the New Testament, in Persian; on one of the blank leaves it was written: "There is joy in Heaven over one sinner that repenteth."—HENRY MARTYN.

Upon looking into the memoir of Mr. Martyn, by Mr. Sargent, one of the most delightful pieces of biography in our language, I cannot perceive therein any allusion to Mahomed Rahem, unless he be one of the young men (mentioned in p. 350) who came from the College, "full of zeal and logic," to try him with hard questions."

**Hawes' Lectures.**—This valuable work is now stereotyped, and is sold at 37 1-2 cents. Every

father, who feels for the souls of his children, should place a copy in their hands. It will be found a good antidote to the spirit of skepticism and infidelity that is abroad in our land.

### Missionary Intelligence.

#### BAPTIST FOREIGN MISSIONS.

The following (says the Columbian Star,) is an abstract of the report made to the late Baptist General Convention, by the Board of Missions.

#### Maulameing.

This station lies on the east side of Martaban river, about twenty-five miles from its source. The missionaries there are Messrs. Judson and Wade, with Mrs. Wade. Twenty-one native converts had been baptized at this station from Jan. to Sept. of 1828. Among these was a distinguished native by the name of M'Donald, who is represented as possessing a true missionary spirit.

#### Boarding School.

Eight of the youths in the boarding school had been admitted to baptism. This accession was so remarkable as to have all the indications of a revival of religion among ourselves. The first fruits of this pleasing excitement was a little girl, the only survivor of a school which had been commenced in Ava, by Mrs. Judson.

#### Printing Establishment.

The prospect that sufficient means will be procured to make an edition of the Scriptures in the language of the country, is encouraging. The American Bible Society has generously given \$1200 towards the accomplishment of this object. Liberal persons about the first of January 1829, came forward with offers of \$50 each, provided others would do the same, making up according to one proposal \$1000 by the 1st of April, and according to another \$5000 in five years. The first has been promptly met, and good progress made in the second, so that both may be realized. A printing press very complete, is now ready to be sent on.

Active measures are taken to secure the printing and circulation of Tracts in the Burman language. The American Tract Society has given the sum of \$300 towards this object, and the Baptist General Tract Society contributes \$100 at present.

There are at Maulameing four native assistants.

Travellers frequently stop on their way, to hear the word of God, and then proceed, so that no estimate can be formed of the amount of good done from visible appearances, since those who hear once and then proceed, may carry the glad tidings to others at a distance.

A native preacher is laboring at Rangoon, where about thirteen native Christians are remaining in secret for fear of persecution.

**M'Donald**, a native convert, gave up a lucrative situation, because it required his attendance on Lord's days.

Many of the converts have imbibed the spirit of primitive Christianity, and are zealously engaged in efforts to turn their countrymen from their idols to the living God.

A communion at the Lord's Supper exhibited the unusual spectacle of twenty native communicants.

Most of the male population in Burmah can read, and consequently Tracts may be circulated there with great advantage.

Intelligence from Tavoy, the station occupied by Mr. and Mrs. Boardman, down to Oct. 1828, has been received. The most sanguine anticipations of the friends of missions have been realized in reference to this station.

#### Monrovia.

On the western coast of Africa. The school at Grand Cape Point had been suspended in consequence of the death of *Lott Carey*. The church at this place is prosperous. Accessions by baptism and emigration have been regularly made.

#### American Stations.

It has been an important object with the Board to procure a safe and distant location for the Indians in some of the immense tracts of country to the west of the United States. Government has not yet acted upon the proposition for their removal.

#### Carey Station.

The number of scholars at this station has been about 70—Four have lately been added to the church at this place.

#### Thomas.

This station is on the Grand River, among the Ottawas. The school consists of 25 scholars.

A missionary of the London Jews' Society, under date of September 1828, says: "There is an extraordinary revival of vital Christianity in the Protestant parts of Bavaria, especially among the younger clergy."

#### PERSECUTION OF MISSIONARIES.

Messrs. Whitehouse and Orton, two missionaries in the Island of Jamaica, having applied in vain for a license to preach in the parish of St. Ann, and for each of which licenses, \$23 75 is paid, proceeded to preach without license. They were arrested and thrown into the common jail at St. Ann's Bay, a filthy and loathsome prison, in which they were forbidden intercourse with any but their own families, and told by the jailor "they were not to hold prayers!" A writ of habeas corpus was procured by their brethren, and after ten day's confinement, they were released. The Chief Justice granted them an unconditional discharge.—These proceedings having been laid before Sir John Keane, the Lieutenant Governor, he immediately dismissed the prosecuting magistrates from their office; thus preventing their future abuse of power.—*Col. Star.*

#### UNITED AUX. MISS. SOC. OF VIRGINIA.

This Society has employed during the whole or a part of the year, eight missionaries; it has been instrumental through their labors, in the hopeful conversion of about one hundred persons; in the erection of four or five houses of public worship, in forming ten or twelve Sab-

bath Schools and as many Bible Classes, in bringing six or seven hundred children and youth under sound and wholesome instruction—in distributing more than thirty thousand pages of Tracts and several hundred volumes of valuable books. And all this has been accomplished (the remark deserves to be repeated) at a less expense of money than is often lavished on the Theatre by the votaries of pleasure in a single night. The actual expenditure of the year has amounted to nearly \$1,900 and overrun the receipts more than \$300. The committee have employed every suitable Missionary they could obtain, believing that the urgent wants of the destitute and the sentiments of the Christian community would bear them out in doing so. But they have by no means been able to meet all the calls for aid. Urgent applications of this kind have been lying unanswered for more than a year, because they could not obtain suitable Missionaries.

#### WESTERN DOMESTIC MISSIONARY SOCIETY.

The anniversary of this Society was held in Utica, N. Y. on the evening of May 7th. The number of missionaries employed within its limits the past year, is 64—receipts, \$6432 28—expenditures, \$6324 80.

#### AFFLICTIVE INTELLIGENCE.

We learn (says the Western Recorder) by a letter from a friend at Green Bay, that Rev. Jesse Miner, superintendent of the Indian mission, recently established at Statesburgh, Michigan territory, has gone to his rest. He died on the 22d day of March last, after an illness of about four weeks. Mr. Miner was a man eminently fitted for the station he occupied, and his loss will be deeply felt by the mission and his family.

From our friend's letter we give the following extract, containing a brief account of the progress of the mission, with the particulars of Mr. Miner's death:

"About six weeks ago, brother Miner's youngest daughter, an infant about a year old, was taken sick with an inflammatory bilious complaint, and after an illness of about two weeks, died. Soon after the infant was taken ill, two of the sons were confined with the same disorder, one about eight and the other about eleven years of age. The youngest of these has nearly recovered; the other is in a critical situation.

"A few days after the death of the infant, brother Miner was confined with the same complaint; and after an illness of about four weeks, his heavenly Father saw fit to release him from his sufferings, and take him to himself! He died on the 22d inst. He conversed but little during his illness, except when interrogated; but uniformly expressed a disposition to depart and be with Jesus. The funeral exercises were attended at the place of public worship on the 23d, where a short address was delivered by a chief of the tribe, a part of which was in English, and very appropriate and affecting. It was a heart-rending scene; scarce an individual could refrain from weeping, while the chief, in a flood of tears, remarked as follows:

"My friends, God speak very loud to us

now. He been speaking to us before, (alluding to previous deaths in the neighborhood) but now he speaks very loud: the loudest way he could speak. He has been taking away one and another from us by death; and now he has taken away our minister. Four weeks last Sabbath, our minister was here in this house, and preached to us glad tidings of good joy. Now he is gone! He cant never preach to us any more: he is gone! Now I want you should hear God's voice, when he is speaking to us. We must hear; we must not let this pass; we must lay it to heart; we must be humble.'

"He concluded with an affectionate address to the mourners.

"The loss is greatly lamented, both by the bereaved family and by the church."

#### BENEFITS OF FOREIGN MISSIONS.

Legh Richmond believed that the various missionary accounts of heathen superstition and heathen crime, which he had collected while performing the duties of his agency, and afterwards communicated to the people of his parish, were the means of their spiritual good, in exciting them to greater benevolent exertions, and in making them set a higher value upon their own privileges.

The good, which is done to the heathen, is frequently reflected back upon ourselves. The bread which we cast upon the waters will return to us, if not immediately, yet after many days. The information which is usually transmitted by the missionaries of the cross, is of such a kind as to awaken our sympathies and arouse our zeal. We look upon it as a mistaken notion, that the more we do for Foreign Missions the less will be done for Domestic Missions. We might point to many instances even within the narrow limit of our own observations, where churches have improved greatly in practical piety, evidently in consequence of their having engaged in plans of more expansive benevolence. The charity that embraces the whole world, has generally, or is supposed to have, less of selfishness in it than that which fixes itself upon a particular country or state or church. Were we called upon to suggest the most effectual mode of promoting the cause of religion at home, we would suggest that of cordially engaging in the work of sending the Gospel to the Heathen.—*Theol. Repertory.*

#### QUESTIONS IN THEOLOGY.

The National Philanthropist makes the inquiries, contained in the subjoined paragraph, on a subject of practical Theology, which deserve consideration, if not a formal answer.

"When the Sandwich Islanders received Christianity, they demolished their distilleries. They seem to take it for granted, that that was to follow as a matter of course. Did the Sandwich Islanders mistake the nature of Christian self-denial? Did they fix its claims too high? Or have Christians in this country fixed them too low? Or does the Bible dictate a lower tone of morals to American citizens than to Sandwich Islanders?"

The licenses allowing the sale of spirituous liquors, has been reduced in Rochester from 108 to 80.

#### REVIVALS OF RELIGION.

FREDERICK, MD.

*Extract of a letter from the Senior Pastor of the German Reformed Church, at Frederick, Md. to the Editor of the Church Magazine.*

Respecting the effusions of the Spirit of God, among us, the only apology I have to make for not giving you an earlier communication, is a fear, that in too many instances there has been a want of prudence in not making a proper distinction between mere excitement and conversion. And although persuaded, that in all ages the Church of God has been favored with special effusions of the Holy Ghost, and that many congregations in various parts of our country have been specially blessed with such visitations, yet having myself never witnessed them, I was anxious to wait the result (at least here) in the life and conversation of those who professed to be the subjects of God's converting grace. I have in some measure seen this, and am satisfied. Stony ground hearers will always be found.

Having presided over this congregation for seventeen years, my health from incessant labors and exposure made it necessary, that an assistant should be called. Accordingly my nephew, Samuel Helfenstein was chosen; but he was compelled about six months ago (on account of ill health) to relinquish his charge for a time. On his arrival at Philadelphia he found his brother Jacob, who had just returned from the State of New-York; and being without any special charge, he was invited by the vestry of this congregation to supply the place of his brother, until he should find himself able to resume the duties of his office. Very soon after his arrival there were promising appearances of a more than ordinary effusion of the Spirit of God among us. Having been in the midst of revivals at the North, and become acquainted with the various means adopted by the prudent in bringing the subject of religion home to the hearts and consciences of careless and secure sinners—the introduction of them appeared to be not without good effect. The principal means however were (what I trust this place was not ignorant of,) plain Gospel preaching; with this however we connected a prayer meeting; also a time was set apart in the week for such as were under conviction of sin, together with several seasons of prayer and humiliation. The great Head of the Church has been pleased to own these labors. Upwards of eighty profess having passed from death unto life. For seventeen years I have had regular catechetical instruction preparatory to the administration of the Lord's Supper, and never have I known these instructions so astonishingly blest as during the present course. The young are in general the subjects. The work is principally confined to the German Reformed Congregation, yet other denominations partake of its blessings. The clergy of the place regard it as the work of God, and accordingly have set apart a few hours every Monday to meet in supplication for a still greater effusion of the Holy Spirit upon themselves and their respective congregations. I rejoice to say that nothing

of a bigotted and proselyting spirit has evinced itself, and I pray this accursed thing may never be known among us.

#### CONNECTICUT.

Extract of a letter from a friend in Connecticut to the editor of the *Christian Mirror*, dated April 30. "This whole region seems to be holy ground. This is the land of revivals.—The Spirit of God is now descending on many towns in this vicinity. Converts are springing up as among the grass, as willows by the water courses. I am anxious to know how it is in Maine. The mind of every minister in this quarter seems to be on the conversion of sinners. All his preaching is adapted to the object of his pursuit. There is a directness in the mode of preaching, which must make men feel something. I would not preach at all, could I not preach in this way. I do not see how some good men can be willing to preach Sabbath after Sabbath so as to obtain a kind of general cold approbation from all classes. For my own part, nothing is more painful than a state of entire indifference."

#### MONTRÉAL.

A letter just received in this village, dated St. Andrews, L. C. May, 13, says, "There is good news from Montreal. The Lord is bringing sinners to see their sins. Mr. R. brings word that 30 have been added to the church lately." "At St. Andrews, a Temperance Society has been formed, with good prospects. Kittredge's address at Lyme is circulated, and is useful."—*Vt. Chronicle.*

From the Home Missionary Magazine.

#### A CASE OF RELIGIOUS EXPERIENCE.

Cases are not unfrequent among young converts, where intense distress is occasioned, by a doubt of their love to God. When the gloom and almost despair of the convinced sinner are followed by the transporting joys of the newborn soul, sensibility of the liveliest kind succeeds. With those who are constitutionally subject to melancholy, high joys are usually of short duration. Such unusual exercises of the mind weaken it at the time. The convert is perhaps, by some fellow Christian, or some author put upon an examination of his feelings toward God. Or perhaps some unpleasant fancy seizes his mind, when contemplating the character of God, or engaged in his service. Or even without any assignable reason, the fear that he does not love God arises, and fills his mind with distress. An attempt is made at self-examination. But at this time, however lovely may appear the character of God, all pleasure in contemplating it is banished by fear. In this half-distracted state, he goes to the closet. Depression of animal spirits, and the fear that he does not love where he sees infinite loveliness, prevent any enjoyment in calling upon God. This strengthens the conviction, that he is yet in his sins, and despair perhaps succeeds. Hours are spent in examining feelings, but all grows darker and darker. The fancy becomes so sickly, that every thing strikes the mind un-

pleasantly. In reading the word of God for instance, those passages which describe his sovereignty, though entirely approved at heart, so strike the fancy, that the fear is constantly excited that the mind is 'enmity against God.' A gloom is now thrown over the whole business of religion. Still it is the object of almost every thought. To enjoy the love and favor of God, is considered the only object worth an effort. Such sweetness has been found in the emotion of love to the divine perfections, that every other source of pleasure is lightly valued. There is a vacancy in the mind, often painful, which can only be filled by the feeling that caused it. The question, *Do I love God?* is almost always before the mind. The slightest feeling of unpleasantness, any how connected with the business of religion, is put down as a dark sign. On the other hand, many transient emotions of the pleasant kind, which are nothing more than a momentary change in the animal spirits are seized upon as evidence of a new heart.

There is another fact in regard to this state of mind which is worthy of notice. The subject of it would make any sacrifice that could be named, to advance the interests of the Redeemer's kingdom. No duty would be thought too self-denying. I knew an individual who was almost in despair, in this way for weeks; and at the same time said, he would willingly go to any part of Africa, to tell the natives of a Saviour. Similar expressions of willingness to do any thing for God were common with him.

It may be farther remarked, that the fear which causes distress, is not the fear of punishment as an enemy of God. This may at times have its influence; but the fullest assurance of safety that reasonable grounds of belief can afford, will not give more than momentary satisfaction. It seems a partial derangement of that part of the mind, where the affection of love is seated, and of consequence reason has but little to do, either in producing it, or curing it.

I believe that the state of mind just described, can only be found in the sincere convert. My reasons are the following:—

1. Had not more happiness been found in the exercises of love to God, than in any other emotion, a fear of losing it could not give such intense pain. No feeling but love produces so sensible joy, that a fear of its loss can produce a vacancy so distressing. But here I would not be misunderstood. If the fear is only in view of consequences, it is not the fear to which I refer.

2. In every case within the circle of my observation, the subject of this distress has proved firm in an adherence to the duties of the Christian religion. In some instances piety of the highest order is evinced.

3. I know of no way to account for the state of mind in question, but to suppose that more excellence and beauty are seen in the character of God, than in any thing else. That we do not love an object where no loveliness is perceived, can certainly give no pain. Loveliness is not seen by the carnal mind in a character of perfect holiness. But here so much beauty has been seen in the character of God, that all other subjects seem comparatively worthless.—

Were it not so, concern might be felt in view of the penalty of sin, but not directly, because love to God was wanting.

Nothing can fully relieve distress of this kind except a cure of the body. In almost all cases medical advice would be of more service than any other. To pore over this distress—to examine the feelings, and neglect the common duties of life, should always be avoided.

C. S. A.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 6, 1829.

#### NEW-HAVEN COUNTY BIBLE SOCIETY.

By previous notice, a meeting was held at the Centre Church on Tuesday evening last, to adopt measures for more efficient exertion in the New-Haven County Bible Society—Rev. Dr. Day in the chair.

Statements of much interest were repeated by Rev. Mr. Rowland, agent of the parent Society, by whom our citizens were addressed on Sabbath evening; and a constitution intended as the basis of a more thorough system of effort, was proposed, and substituted in the place of the former one. We are not allowed time to make for this number an abstract of the statements of Mr. Rowland, nor to urge as we would the imperative obligation which rests upon the Christian public to bear out the National Society in the magnificent resolution which they have undertaken. It behoves them, one and all, to put their shoulders to the wheel, and with the blessing of God, the enterprise will roll successfully on. The estimates submitted to us by their agent, of the destitution of our land in Bibles and Testaments, are appalling as they are unexpected. Were they not made from actual investigation, they would be pronounced incredible. "It is estimated from facts which are known, respecting different parts of the country, that there are between TWO AND THREE MILLIONS in the United States destitute of the Holy Scriptures,"—a number equal to the population of the whole United States at the time of the revolutionary war! Facts have been brought to light by the agents who have made the explorations, that have amazed and appalled the neighborhood in which they existed; and that too after the honest assurance of ministers and others, that there were none about them destitute of the Word of God. "Monroe county, the first explored, was found to contain 1,200 families without a Bible; St. Lawrence had 716; Alleghany, 1,000; Franklin county, in old Massachusetts, 600; several counties in Maine more than 1,000 each; the State of Maine nearly 10,000; New Hampshire, 6,000; New Jersey, 7,000; Long Island, 1,000. In all cases the number of destitute families was much greater than was supposed by any individual."

Ought not such discoveries to nerve Christians to redoubled exertions? The Society which they are under a pledge to support, has undertaken to supply the 800,000 destitute families of the United States in two years. And if a concert of effort may be agreed on, and the impulse be whispered along up its streams and tributaries to the fountain heads (or rather the

fountain hearts) of our land, even this year shall show what a spring-flood will rise from them.

The influence of the New-Haven County Auxiliary has not been sufficiently felt in the remote parts of the county, for want of a constitution that should declare its object, and present a thorough plan of action. A thorough and clean-sweeping effort is to be effected by ramifications of the stream; it is hoped, therefore, and expected, that the several towns and congregations in the county will take prompt measures to institute Branch Societies, in accordance with an article of the Constitution which we publish below.

After the Constitution was adopted, and supported in remarks from the Rev. Messrs. Merwin, Hill and Bacon, the following officers were elected:—

Rev. JEREMIAH DAY, D. D., President.

Rev. Samuel Merwin,

Rev. B. M. Hill,

Mr. Bennet Bronson,

Dr. Foot,

E. F. Backus, Esq.,

Wm. Marks, Esq.,

Henry White, Esq., Secretary,

S. J. Hitchcock, Esq., Treasurer,

Rev. Claudius Herrick,

Mr. John Mitchell,

James E. Hotchkiss,

Wm. K. Townsend,

Vice Presidents.

Executive Committee.

#### CONSTITUTION.

To promote a more extensive circulation of the Sacred Scriptures in this neighborhood, and to assist in extending these blessings to the destitute in other parts of our country, and in foreign lands, we resolve to form ourselves into a Society, and to adopt the following Constitution.

ART. 1. This Society shall be called the Bible Society of New-Haven County, Auxiliary to the American Bible Society.

ART. 2. The sole object of the Institution shall be to promote the circulation of the Holy Scriptures "without note or comment," and its surplus funds, after supplying its own wants, shall be paid over to the Parent Society, for the general purposes of the Institution.

ART. 3. Any person contributing annually to the funds of this Society, or any of its Branches, shall be a member, and shall be allowed to purchase Bibles and Testaments from its Depository, at the cost prices.

ART. 4. The officers of the Society shall be a President, six Vice Presidents, a Secretary, Treasurer, and Executive Committee, consisting of the Secretary, Treasurer, and four other members.

ART. 5. It shall be the duty of the President to preside at all meetings of the Society, and in his absence, one of the Vice Presidents: the Secretary shall notify all meetings, and keep the minutes of the same; shall conduct the correspondence of the Society, and prepare an annual report: the Treasurer shall receive all monies collected, and hold them subject to the direction of the Executive Committee.

ART. 6. It shall be the duty of the Executive Committee to direct the Treasurer in the appropriation of all monies; to appoint a Depository; to regulate the procuring and distributing of books; to appoint Visitors, and make arrangements for the annual meeting; and to adopt such measures as shall most effectually promote the general object of the Society.

ART. 7. It shall be the duty of the Visitors to procure members for the Society, and collect donations in the district or neighborhood to which they may be appointed; and whenever it shall be thought necessary, to visit every family, and faithfully ascertain

and report all cases of destitution within their bounds.

ART. 8. The annual meeting of the Society shall be held in the month of August, at such time and place as the Executive Committee shall appoint.

ART. 9. Any town or congregation which shall form a Branch Society, and forward its annual report and monies collected, shall be furnished with books from the Depository of this Society, at cost price.

ART. 10. A copy of the annual report of this Auxiliary, (including an account of its Branches,) and list of its officers, shall be forwarded soon after every Anniversary, to the Parent Society at New-York.

ART. 11. This Constitution shall be read at the annual meeting of the Society, and may then be altered by a vote of two-thirds of the members present.

#### CHRISTIAN SPECTATOR.

##### QUARTERLY SERIES.

The second number of this work has just appeared, and it more than realizes the expectations created by the first. It opens with a continuation of the article on the means of regeneration. In this number the author develops his own views with great clearness and originality, and establishes his positions by decisive reasonings. The second article is a review of the *National Preacher*. In considering the character which such a work should sustain, the Reviewer points out very happily the style of preaching which is best adapted to the circumstances of this country. A review of *Dunellan* follows, in which the writer examines at length the influence of religious novels; and forcibly exhibits the danger of substituting exciting appeals to feeling in the place of deep and principled piety. This review is written with uncommon purity and elegance of style. The article on the religious state of Canada presents a striking picture of the ignorance and degradation entailed upon that country by Roman Catholic institutions. The review of *Erskine on the offer of pardon* is an acute investigation of the doctrines of atonement and of justification; and will be read with satisfaction by all who are interested in just and profound views of the Gospel system. The memoir of the late Judge Hooker, of Springfield, will be gratifying to his numerous friends, and to the Christian public. The Review of works on the Mediterranean contains a rapid survey of the countries bordering on that sea—countries which were the birthplace of civilization, the arts, literature and science. The present degraded condition of these countries is feelingly exhibited; and an eloquent appeal is made in behalf of the present efforts to send instruction to Greece. The last article is an extended Review of Dr. Taylor's sermon on human depravity, and Mr. Harvey's strictures on that sermon. Mr. Harvey's misconceptions and errors are clearly pointed out; and several reasons are stated for the prevalence of those views which he maintains in opposition to Dr. Taylor. The last five pages of this article are marked by uncommon richness and beauty of style.

The leading characteristic of this number of the Spectator is vigorous and animated reasoning. The authors seem to have aimed at making themselves understood by intelligent Christians of every class of

society. If this principle be strictly adhered to, the most profound views of theology may be made familiar to common men; and a work produced which shall do honor to our country, and prove a lasting benefit to the church.

#### CONNECTICUT COLONIZATION SOCIETY.

The second annual meeting of the Connecticut Colonization Society, whose Report is before us, was held in Hartford on the 21st ult.—His Excellency *Gideon Tomlinson*,—President of the Soc., in the chair.

Resolutions of importance were adopted, the substance of which is contained in the subjoined circular. From the hurry attendant on the commencement of a new volume we must defer attention to the report till another week.

##### OFFICERS FOR THE ENSUING YEAR.

His Excellency *GIDEON TOMLINSON*, President

Hon. John T. Peters, Hartford; Prof. Benjamin Siliman, Yale College, Vice Presidents.

Rev. Thomas H. Gallaudet, Hartford, Secretary.

Seth Terry, Esq. Hartford, Treasurer.

His Hon. John S. Peters, Hebron; Hon. Ebenezer Young, Killingly; Rev. Joel H. Linsley, Hartford; Rev. Samuel Merwin, New-Haven; Rt. Rev. T. C. Brownell, Washington College; Rev. Leonard Bacon New-Haven; Hon. Seth P. Beers, Litchfield; Hon. John Alsop, Middletown; Hon. Ralph I. Ingersoll, New-Haven, Managers.

##### CIRCULAR.

*To the Clergymen of Connecticut, and others friendly to the Colonization Society:*

As the 4th of July is approaching, and is too near for the adoption, this year, of the ultimate measures, contemplated by the Society in regard to that day, we take this method, in behalf of this Society, to suggest a plan for its observance.

At their late meeting, the "Connecticut Colonization Society" passed resolutions expressing their thanks to the Churches who had contributed on, or near the 4th of July, in aid of its funds; and appointed the undersigned a committee to adopt measures for the establishment of an auxiliary society in each county in this State, whose business and object it should be, to procure in each town in this State, an Address to be delivered and contribution proposed on the 4th of July every year; in order that the sufferings and claims of the colored population in our country may be presented to our fellow citizens, and relief afforded. As such a system could not be adopted and acted upon seasonably for the 4th of July next, we do in behalf of the Society earnestly solicit you to take immediate measures to have that day observed, in the town which you reside, in reference to the proposed object. And we take the liberty specifically to propose, that some gentleman in each town be requested to prepare and deliver an appropriate address on the 4th of July next, and that previous public notice be given of the arrangement.

We hope gentlemen of zeal on this subject will not defer and wait for each other, as there is but little time to arrange and prepare an address.

It is expected that the late Annual Report of

the Society, with an Appendix, will be published in season for each member of Assembly to be furnished with one or more copies for distribution throughout the State.

In behalf of the Society—

JOEL H. LINSLEY,  
NATH'L. S. WHEATON,  
SETH TERRY, } Committee.

#### STATE PRISON AT WETHERSFIELD:

The following interesting communication from a visitor of the prison at Wethersfield, presents a strange picture for the interior of a *State Prison*--and details strange conduct and habits for an assemblage of condemned malefactors and criminals.

The Report of the Directors and Warden of the Prison to the Legislature presents results concurring with the view given by our correspondent; attesting to the good order, discipline, and health of the convicts; and to the salutary moral effects of the system of discipline established at the prison. Religious instruction has been furnished to the men, and divine service performed in their presence morning and evening, and on the Sabbath. A Sabbath School has also been established under interesting circumstances.

The prison, after defraying every expense for its management and support, has earned to the State the year past, \$3,229 41, which, when compared with the annual average deficit of New-gate prison, of \$8 400, leaves a balance to the State of more than \$11,600.

*Mr. Editor.*—Last week I passed two or three days in Wethersfield, and while there, visited, at different times, the State prison. On two occasions I attended the evening worship of the prisoners. I say the *evening worship of the prisoners*, for I verily believe that many of them worship God in sincerity and truth. They as usual marched into the area of the building, contiguous to their cells—took their places—listened with apparent interest to a portion of Scripture which was read—to an address which was delivered—and to a prayer which was offered. After which, they went quietly to their cells, and were closed in for the night. The order and system every where to be seen about the establishment, reflect credit on the Directors, and the highest honor on the Warden. Through his means, a high moral and religious influence has been brought to bear on the prisoners, and this influence has been accompanied by the Holy Ghost sent down from heaven. God has magnified the riches of his grace, brought some who were far off, nigh to him by the blood of Christ, and taught all good men a lesson, which they ought not soon to forget, that none are so depraved, and abandoned that they should be given up unpitied, uninstructed, and unwarned, to final ruin. About one-fourth of the inmates of the prison are hopefully pious, and several of them give more than common evidence of decided piety. What interested and affected me, Mr. Editor, more than any thing else, was the Bible Class, which in company with Mr. Pilsbury, I attended on the Sabbath afternoon. In the hospital were arranged twenty-two men, each with his Bible in his hand, and in deep study. Mr. P. began at one end of the class, and heard what each could say. The individual recitations varied in length from 6 to more than 120 verses. I was greatly pleased with the disposition exhibited to recite their lessons accurately and distinctly, and with the grief manifested when they failed in recollecting all they had learned. After they had finished their recitations, they were addressed on their du-

ties and obligations, and exhorted to live up to their high privileges. After this, a prayer was offered, and they retired in proper order to their several places of confinement. During the recitation, Mr. Pilsbury's son heard a class of fifteen at their cells. About forty of the convicts are now under the influence of Bible Class instruction. As an evidence of their regard for the Bible, and esteem for the Warden, several of them last week contributed thirty dollars to constitute him a life member of the Connecticut Bible Society. A story like this it is presumed, cannot be told of any other prison on the globe. The heart of the Warden was almost too full to allow of utterance.

On the whole, Sir, every thing in the management of the prison is calculated to call forth unceasing gratitude to God from every pious heart. Especially is it a subject for thanksgiving, that God hath eminently qualified a man by nature and grace, to take the charge of this important establishment—a man of zeal, approaching to Apostolic—of untiring patience—of undaunted courage. Conversant with the philosophy of the human mind, he is well acquainted with the depravity of the human heart. The sword of the Spirit is his only weapon. This insures prompt obedience, and his uniform kindness is repaid with unbounded love and respect. To all who have the management of State prisons, I would say, go and do likewise. And to all the good people in Connecticut, I would also say, pray for the prison at Wethersfield.

MAY, 29th, 1829.

PHILOAICHMALOTOS.

#### NOT QUITE SO FAST.

The enemies of the Sabbath, in a multitude of their inferior prints, still unblushingly pretend that the friends of this institution are driving the general government to establish it by an act of legislation. No pretence could be more base or unfounded. Congress *had legislated* on the Sabbath; the petitioners did wish them to *repeal the act*, and then let the subject rest. Congress made a law compelling a large class of citizens continually to break the Sabbath; the petitioners prayed them to set this class of citizens at liberty. Who then are, in reality, the friends of religious freedom? Those who favor the oppressive enactment, or those who have respectfully petitioned for its repeal?

Let not the public be deceived. The men who are crying out so often against a national religion, are indeed clamorous about liberty.—But the liberty they desire is that of *putting down all true religion*; not that of securing the country from the mischief of an establishment.

And what if they could really accomplish their object? What if they could abolish all religion from the country? Why then—as we have before observed—they would pull away the very foundation of national liberty, and at length be compelled, as Bonaparte was, to establish a religion with their own hand. These are the men who are continually prating about dark plots and conspiracies against the consciences of men. Let the people mark them.

[*Western Recorder.*

#### ANNIVERSARIES IN BOSTON.

##### MASSACHUSETTS MISSIONARY SOCIETY.

*Thirtieth Anniversary.*

*Abstract of Report from the Boston Recorder.*

Appropriations amounting to \$5670 have been made this year, for the assistance of sixty-four feeble churches. Fifty of these are in Massa-

chusetts, thirteen are in Maine, and one in New-Hampshire. In places under the patronage of the Society, four new churches have been organized; eight pastors have been settled; nine meeting-houses have been erected. Two churches heretofore assisted, have reported themselves able henceforward to support the ministry, and have returned thanks to the Society as the instrument of their prosperity.

But two powerful revivals have been enjoyed on this missionary field; yet scarcely any of the churches have been denied some special tokens of the divine presence in the conversion of sinners. Sabbath Schools have been maintained in all the congregations, and several teachers and pupils are reported to have become disciples of Christ. Bible classes are formed nearly as extensively and conducted with energy and success. One or more benevolent Associations are in operation in every feeble church that has a Pastor. Temperance Societies are in vigorous action at almost all the missionary stations; and the interests of common education are neglected by none of the missionaries.

Beside the fifty churches now assisted in Massachusetts, there are at least thirty other stations that ought to be occupied without delay. Not that so many are *calling* for help—for in some of them, there is neither church nor parish—sanctuary nor teacher—but if Christ do not possess them, satan will. If it be proper for Bible Societies to resolve that no family in a State shall remain destitute of a Bible, why may not a missionary Society resolve that no church shall remain destitute of a pastor. And such a resolution may be carried into effect.

#### AMERICAN TRACT SOCIETY, BOSTON.

##### Fifteenth Annual Report.

It is now three years since the union between this and the American Tract Society at New-York was effected, since which time, they both have steadily pursued the same great objects, one in effort—one in feeling.

Considering New-England as more appropriately the field of their labors, the Executive Committee have endeavored, in the spirit of their constitution, not only to extend the circulation of Tracts within their sphere, but have, as far as practicable, adopted measures to make the circulation of Tracts more general, that every parish shall have its auxiliary, and every family be spiritually blessed through the agency of this Society.

##### *Amount of Tracts circulated.*

Sold to Agents, Auxiliaries and Individuals	pages.	6,497,726
Delivered to Life Members and Donors		399,870
Given in donation for gratuitous distribution		2,095,044
 Total number of pages		8,992,640

Besides the above donations in Tracts, the Committee have made grants in money to the amount of \$2,422 45; viz.: \$50 to establish a permanent depository in Plymouth, N. H. it being a donation from a benevolent individual

with a request that it might be appropriated to that object; \$300 to circulate Tracts in Greece; \$1,972 53 to aid the American Tract Society, New-York, in extending its operations in the Valley of the Mississippi; and \$100 to perpetuate Tract "To Guardians."

#### AMERICAN EDUCATION SOCIETY.

##### *Abstract of the Thirteenth Annual Report.*

There is, perhaps, no better method of exhibiting the growth of the society, than by comparing the number of new applicants received under patronage, in successive years. The following enumeration embraces a period of only three years.

In the year ending May 1827, the number received was 35. In the year ending May 1828, 91. During the last year 202. Upon examination it is found, that nearly one-half of all new applications for assistance are from persons just entering upon a course of study for the ministry. Three years ago the whole number of youth in this stage of education was less than 30. The applications from persons of this description during the last year alone, amounted to 96. This advance is, however, not to be ascribed to a relaxation of the requisitions made of candidates for patronage—for these have increased rather than diminished.

##### *Whole number assisted during the year.*

The whole number to whom appropriations have been made during the year is 404. Of these, 123 have been members of 8 Theological Seminaries; 157 have been members of 16 colleges; and the remainder, about 120, have been connected with 42 academies; making the whole number of institutions at which aid has been granted the past year, 66. The young men are natives of nearly every state in the Union, and include some of five or six evangelical denominations.

##### *Systematic Exercise united with Study.*

The loss of nearly thirty beneficiaries of the American Education Society by death, who became victims to disease while pursuing their preparatory studies for the ministry, admonish the friends of Education Societies of the necessity of more efficient methods for maintaining the health of those under their care. Melancholy facts prove that the change from active life, to sedentary habits, exposes the constitution to a shock from which it is often difficult and even impossible to recover. The evil is to be counteracted only by maintaining from the first—systematic and vigorous bodily exercise. The Directors find it difficult to express their conviction of the utility and importance of instituting in connexion with every Seminary, College and Academy, the means of either agricultural or mechanical labor, or what is better, of both—where young men who have been accustomed to laborious pursuits may daily exercise, and at the same time be doing something to defray the expenses of their education, without being under the necessity of leaving their studies to keep school, a practice which, when carried to the extent it now is, often proves unfavorable both to sound health and sound scholarship.

It is with no common degree of satisfaction that the Directors are enabled to state that \$8728 have been reported the last year by the young men under their patronage as the fruit of their own earnings. Of this sum, \$1963 have been earned by members of Theological Seminaries; \$5476 by members of Colleges; and \$1288 by members of Academies.—Of the sums reported by members of colleges and academies, \$4955 were obtained by keeping school, and \$1800 by various kinds of labor. This interesting result is in a great measure to be ascribed to the principle adopted by the Board of granting but small appropriations, by which motives to personal effort are strengthened and encouraged.

#### Funds.

The funds of the Society, as appears from the treasurer's report, have not been adequate by \$4204 to meet the appropriations to beneficiaries and defray the current expenses. The appropriations to beneficiaries have been nearly double of those made the last year. The whole amount of receipts, during the year, has been \$30,034.18—of which \$8316.83 have been received on account of scholarships—and \$1950 has been given to the general permanent fund. The debt of the society at the close of the year was 6402. For this deficiency the Directors have no where to look but to a generous public, and to that source they now appeal with new earnestness.

#### Results of past Efforts.

The influence which has already been exerted by the Society, can never be fully estimated in this world. When it is remembered how much good may be effected by a single faithful minister of the gospel—it cannot but awaken the sincerest gratitude that the Society has been permitted to see more than 200 ministers of Christ enter the fields of evangelical labor who were once under its patronage. Nearly one tenth of all the ordinations and installations of ministers which could be collected from the public prints the last year, and which appeared in the Quarterly lists of the Register and Journal, were found to be cases of former beneficiaries of the American Education Society.

As an illustration of the good which even a single beneficiary may, in the Providence of God, be instrumental of accomplishing, it was observed by the Secretary, that he held in his hand a letter from a minister who while he was obtaining his education for the ministry, was the means of several revivals of religion—who subsequently settled among a people where the congregation was but about half as large as the church now is,—and where nearly five hundred souls have been hopefully born again in about two years! This minister once said to the Secretary—Had it not been for the earnest appeals of the Am. Education Society, and the encouragement which they offered, I know not that I should ever have been a minister of the gospel. The Secretary was of the opinion—judging from information already obtained, that from five thousand to ten thousand souls had been converted to God under the ministry of former beneficiaries of this Society—and every year increases the number with a rapidly advancing ratio.

#### Obituary.

DIED at Fayetteville, N. C. on the 14th of April, in the 35th year of her age, Mrs. Olivia wife of the Rev. James G. Hammer, (late pastor of the Presbyterian congregation in that place,) and daughter of the late John B. Murray, Esq. of New York.

The early exit of this excellent lady, the character she sustained, the numerous and respectable friends that mourn her removal, (many of whom in this, her native city, will long cherish her memory, as they knew her virtues,) and the importance to society and the church of God of some recorded memorial of those who have honored, living and dying, "the glorious Gospel of the blessed God," are the reasons which prompt the present tribute, from one whose acquaintance with the dear deceased authorizes the delineation, and whose desire to benefit the living is his motive in this brief memoir of the dead.

Olivia Hammer was a Christian, in the estimate of all who knew what a Christian is, and who knew what she was. At an early age she professed her faith in the religion of the cross; and by the consistency, the intelligence, and the usefulness of her practical and social character, she fully vindicated the genuineness of her piety and the truth of her profession. There was a depth of decision and an illumination of zeal, in her Christian deportment, which was unawed by the authority of evil, unseduced by the influence of fashion, unconquered by the gaieties and temptations of youth. Her retreat from the scenes of worldliness, "where female vanity might wish to shine," was the work of principle and the effect of preference. It was not because the circles of gay and godless festivity would not have welcomed her presence, nor because she was in mind and person unsuited to shine in them, that she withdrew from their dangerous precincts; but because her ear and her heart had been equally charmed and chastened by the voice from heaven, saying, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Some there are who once appeared, or rather affected, to compassionate her singularity, who will now do justice to its motive, its propriety, and the fragrance of its recollected heroism: while thousands of servile and infatuated spirits have inwardly approved what they feared to imitate, and now condemn the career which they want the virtue to forsake.

Her course of action was well maintained, and with obvious improvement, through varying scenes and through revolving years; it was as "the path of the just, and resembled the shining light, that shineth more and more unto the perfect day." Her piety was public spirited, delighting in usefulness, and bearing its observed, but unconscious fruits, to the praise of her Redeemer. She was justly endeared to her fellow members in the churches to which she successively belonged, and especially to the Sunday School of another church, where her assi-

duities, as its superintendent, are highly appreciated, and will be long and gratefully remembered. She was cut down in the prime of her life, and apparently in the acme of her usefulness: and the event would be providentially mysterious, could Christians learn to wonder that the Master, after ripening "his pleasant fruits" for heaven, should come and take them to himself. She was not twenty months a wife, when death separated her from all the relations of time—except those of Christianity, which are at once temporal and eternal. Her remains were conveyed on ship-board to New York, and the interment was solemnized on Thursday, the 7th inst., by a sympathizing company of relations and friends. The scene was one of great religious interest, of tenderness, and solemnity; may its recollection be salutary, by the blessing of the Holy Spirit, to all who witnessed and to all who knew it!

It was on her death-bed that Mrs. Hammer's piety appeared in its depth, in its sentiment, in its purity, "quite on the verge of heaven." Hers were the steady and spiritual affections of "truth and soberness." A correct view of her own heart in the light of the perfect law of God; a solemn reckoning with the motives of all, and especially of her most devotional conduct, as a Christian professor; a self-renouncing, self-condemning, self-suspecting discrimination, between motives, as right and wrong, as pure and mixed, as worldly and spiritual, in relation to all her actions, and in the detail of those most generally lauded by others; an enlightened and comprehensive sense of the infinite importance of eternity and its unexplored, its unexperienced realities; a thorough searching of her own heart, lest there should be no true confidence in the glorious Redeemer, lest self-deception should cheat her soul of its ultimate eternal good; a fear of rashly appropriating the promises, or thoughtlessly uttering one sentence of devotion; a grateful, patient, and submissive temper; a prayerful spirit that left its first and its last appeal at the throne of grace; a tender solicitude for the souls of others, especially of her near relatives; an affectionate friendship for those who were peculiarly dear; a high and holy elevation above the world and all its forgotten attractions; a humility that loved to vent its sensations in the prayer of the publican; a favored view of the desirableness of heaven; a brightening perception of the infinite resources of the Lord Jesus Christ; and ultimately that calm, and happy, and holy reliance on his all-sufficiency and faithfulness, that gave her the victory in the mortal conflict, that disrobed the last enemy of his terrors as well as disarmed him of his sting, that supplied a high and a peaceful assurance of salvation, that solaced her gradual transition to the state of the glorified, and left nothing for friends to fear or enemies to doubt respecting her eternal blessedness with the saints in light: these were some of the prominent characteristics of her death-bed, through the successive scenes of a six-weeks' illness, during which her trials were great, and her agonies sometimes almost insupportable. But, she loved her Redeemer; she sleeps in Jesus; and God will bring her with him at the resurrection of the just. She

has left more than one bosom in the vacancy and the solitariness of bereavement, mourning, not murmuring, at the sovereign dispensation of God, and finding in him their only and their all sufficient consolation. She has left an aged parent, who, in less than one year, has mourned the death in distant lands of a beloved son, an affectionate husband, and a most filial and devoted daughter. She has left a husband, to feel a loss which nothing but feeling can appreciate, and which nothing but the Gospel of God and the God of the Gospel could enable him meekly to sustain. Few husbands had so much to lose; and few could lose so much with such large resources left, and known, and honored, in religion. May this discipline be a blessing to his future days, augmenting his usefulness in the highest vocation in which a mortal can be occupied, and preparing him increasingly for the exalted society of a better state, where death makes no invasions and change has no place, where the friends of Jesus shall know and gratulate each other, and where happy spirits meet to part no more forever!

"When such friends part, 'tis the survivor dies!"

Let Christians, to whom this excellent sister was known and deservedly dear, improve the providence, and digest the lessons it inculcates. Does it not teach us to inquire, am I leading such a life as she led? Would my death-bed be as illuminated, as discriminating, as joyous, as edifying? Could my mourning friends extract from my example, for their consolation and admonition, as much light, reproof, and profit? Does it not say, "Be ye also ready; for at such an hour as ye think not, the Son of Man cometh?" Does not the drift of its exhortation centre here—"that ye be not slothful, but followers of them, who, through faith and patience, inherit the promises?"—*N. Y. Obs.*

At Detroit on Sunday the 10th of May, Mrs. Harriet C. Whiting, wife of Dr. John L. Whiting, and daughter of Dr. John Talman, of Hudson, N. Y. in the 33d year of her age.

The deceased was a communicant of the Protestant Episcopal Church, and has left a bright example for the comfort and instruction of her relatives and friends. In her was manifested the happy union of native amiableness of disposition and of the purifying and elevating influence of religion. Of unassuming manners, of benevolent feelings, and of a guileless spirit; devoted to the study of the precious truths of salvation, dedicated in sincerity to the service of God her Saviour, and exhibiting at all times the fruits of evangelical belief; her character engaged affection, as it commanded reverence. Though called suddenly at the last to the eternal world, yet she had long chosen the better part; and the remembrance of the faith which animated her heart, and of the virtues which adorned her life, induces the consolatory conviction, that she sleeps in peace; and that death was to her soul the birth of glory.

In this city, on the 16th ult. Mr Moses Wallace, aged about 38; on the 19th ult. Mrs. Paulina Gorham, aged 44; on the 27th, widow — Adye, aged 71.

At the Almshouse in this city, about the 1st of May, widow Elizabeth Bell, aged 74.

*Drowned*, at Troy, N. Y. on the 26th ult. Mr. Charles H. Dougal, late of this city:

At Burlington, N. J. aged 80, Lucy Jarvis, relict of the late Right Rev. Dr. Abraham Jarvis, Bishop of the Protestant Episcopal Church of Connecticut.

## Poetry.

From the Amulet.

### EARTH AND HEAVEN.

*Suggested by the Death of a Young Lady.*

BY G. F. RICHARDSON.

#### EARTH.

There is grief, there is grief—there is wringing of hands,  
And weeping and calling for aid :  
**F**or sorrow hath summoned her group and it stands  
Round the couch where the sufferer is laid.  
And lips are all pallid, and cheeks are all cold,  
And tears from the heart-springs are shed ;  
Yet who that looks on the sweet saint to behold,  
But would gladly lie down in her stead !

There is grief, there is grief—there is anguish and strife,  
See, the sufferer is toiling for breath ;  
**F**or the spirit will cling, Oh ! how fondly, to life,  
And stern is the struggle with death !  
**B**ut the terrible conflict grows deadlier still,  
Till the last fatal symptoms have birth ;  
**A**nd the eye-ball is glazed, and the heart blood is chill ;  
And this is the portion of Earth !

#### HEAVEN.

There is bliss, there is bliss—in the regions above  
They have opened the gates of the sky ;  
**A** spirit hath soared to those mansions of love,  
And seeks for admittance on high.  
**A**nd friends long divided are hastening to greet  
To a land, where no sorrow may come,  
**A**nd the seraphs are eager a sister to meet,  
And to welcome the child to its home !

There is bliss, there is bliss—at the foot of the throne,  
See the spirit all purified bend ;  
**A**nd it beams with delight since it gazes alone,  
On the face of a father, a friend !  
Then it joins in the anthems for ever that rise,  
And its frailty or folly forgiven ;  
It is dead to the earth ; and new-born to the skies ;  
And this is the portion of Heaven !

### MODERN ROMISH MIRACLES.

In an official and authorized Roman Catholic publication, printed in 1801, we are told that no less than twenty-six pictures of the Virgin Mary opened and shut their eyes at Rome, in the years 1796 and 1797, which was supposed to be an indication of her peculiar grace and favor to the Roman people, on account of their opposition to the French at that period ! Among the subscribers to this work are the four Popish archbishops, and eleven Popish bishops, of Ireland ! It also states, that on the same occasion, the face of a statue of the Virgin at Torcice changed color, and perspiration appeared upon it ! Surely the senseless block manifested more sensibility than the unblushing relaters of such tales ; but the Protestant reader can hardly avoid similar sensations upon hearing such fabrications. Does it not remind us of the words of the Apostle, "They receive not the love of the truth, that they might be saved ; and for this cause God shall send them strong delusion, that they should believe a lie."

**TERMS.**—\$2, in advance ; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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Afflictive Intelligence	23	Colonization Society	28	Modern Romish Miracles
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### A WORD IN SEASON.

When the Rev. Andrew Kinsman, late minister of the gospel, at Plymouth Dock, was once preaching in London, on the Lord's day, a heavy and unexpected shower of rain coming on, several Sabbath-breakers, passing by at that instant, fled into the Tabernacle for shelter.—Among these was a young man, who was personally acquainted with Mr. Kinsman, at Plymouth. Seeing him in the pulpit, he immediately resolved to wait the conclusion of the service, and inquire after the welfare of his relations. This he accordingly did ; to whom Mr. Kinsman replied with his usual affability, "Your good aunt, and religious mother, are both lately gone to heaven ; but which way are you going ? What will your pious mother say if she should miss her William there ?"—Though the sermon had not the least effect, this sentence struck him to the heart, and God made it the means of his conversion. He afterwards became a very valuable member of the church at Dock, and died an Israelite indeed.

"*Lo ! the poor Indian !*"—The protection of the poor Georgia Indians, which has hitherto been afforded by the General Government, has been withdrawn. The Georgia papers announce with exultation, that "the President has recognized in its full extent, the doctrine contended for by Georgia, that the Cherokee Indians cannot be suffered to erect a government for themselves within the bounds of a sovereign state ; and that Georgia has a perfect right to extend her municipal laws over them."

*Advice to Young Men.*—Begin life with the least show and expense possible ; you may at pleasure increase both, but cannot easily diminish them. Do not think your estate your own, while any man can call upon you for money and you cannot pay ; therefore begin with timorous parsimony. Let it be your first care to be in no man's debt. Resolve not to be poor ; whatever you have, spend less. Poverty is a great enemy to human happiness, it certainly destroys liberty and makes some virtues impracticable and others extremely difficult.

*ERR. T. A.*—In speaking of the receipts of the American Board of Missions, page 10 of the last number, for one hundred and forty thousand, read one hundred thousand.

In the list of Officers, page 16, for Mr. Bennet Bronson, read Hon. Bennet Bronson.

**Y**EP The Youth's Department will be resumed the ensuing week.

*Letters received at the Office of the Religious Intelligencer during the week ending June 3, 1829.*

Rufus Johnson, Jr. ; Isaac Clark ; P. B. Whitmore ; Wm. P. Burrell ; Salmon Storrs ; A. Fountain ; T. Osgood ; Rev. Seth Williston ; Rev. E. Wise ; S. P. Goodrich ; Joseph Crane ; H. Camp ; J. C. Hatch ; Joel Sage ; A. Rising ; J. B. Baldwin ; Anna Ely ; John Moore ; A. C. Bull ; Erastus Waldo ; John B. Pook ; John Smith ; John B. Park ; Ebn. W. Case ; H. R. Seymour ; David Cook ; S. & A. Jones ; Rev. A. R. Buell ; Horatio Smith ; David Clark ; Luke Loomis ; Almond Luce ; Nathaniel Fowler ; Wm. A. Hart ; Jesse Charlton ; Thomas Mead ; Henry Pierce ; Hooker Leavitt ; John Marsh ; Peter Park ; Henry Beach ; D. Bulkley ; James Clark ; Wm. Tuttle ; Dr. Isaac Hough ; Mrs. A. R. Swartwout ; Rev. B. Pinneo ; John Gaubaudan ; Alvan North ; Noah Rossitter ; Noah Cooley ; M. Rowley ; John Wamick ; Calvin Rendall ; Orrin Sage ; Nathaniel Chandler.